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INTELLIGENCE FROM INDIA.

Extract of a letter from the Rev. Dr. Carey, to the
Rev. Dr. Rogers, dated Calcutta, March, 1810.

My dear Brother,

BY Dr. Phillips of the Mercury, I have an opportunity of writing, which I embrace, though nothing of a very remarkable nature has transpired since I wrote last. Through the goodness of God we are now in a state of tranquillity, and perhaps it would be wrong if I did not add, of prosperity. The Lord has graciously given a degree of success to his word in this country, which is highly encouraging. Brother Chamberlain has within the last six months baptized about fifty soldiers belonging to the military station at Burhampore, and the work there is still going on; I am informed that the songs of Zion are now heard in every part of the barracks, where but a few months ago little was heard besides the yells of profaneness. The work appears to have begun independently of means, to have been much strengthened by the labours of Rev. Mr. Parsons, an evangelical episcopal minister, and to have been still further extended by the labours of brother Chamberlain. These persons (I mean those first brought under concern) were convinced of the importance of believers' baptism before they had any acquaintance with any Baptist minister, merely by the word of God, and it was by the merest accident that one of them in conversation hinted his sentiments to brother Merden, of whose sentiments he was ignorant. His surprise was great, when he found that brother Merden's sentiments coincided with his own; and the result has been a gradual spread of conviction

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upon that subject, and a gradual spread of divine influence in that part of the army. May it continue till the whole lump is leavened with the knowledge of the gospel.

Our brother Carapeit Aratoon has also been very successful in the district of Jessore. Within a few months near thirty have been added to that church. That church is composed entirely of natives, formerly Hindoos, or Mussulmans. Some of them live at a great distance from others. Some thirty, others fifty, others eighty, and one or two an hundred miles from the place where brother Carapeit resides. To remedy the inconvenience of these distant members coming so far to attend divine ordinances, our brother has proposed to administer the Lord's Supper every Lord's day, but at four different places, one each week, so that the members who live nearest each of these places may be able to attend there, and by that means all of them have an opportunity of communicating, at least, once a month.

At Calcutta and Serampore we have seldom been a month, without baptizing one or more. I think there are now about twenty persons in Calcutta who attend our worship, who are under concern of soul, besides others who attend the ministry of Mr. Thomason, of the church of England. There are, I believe, about ten persons in Serampore who are desirous of joining the church. Many who have joined us at Calcutta are native Portuguese, several of them from the church of Rome, and others nominal Protestants; those at Serampore are native Hindoos, &c.

In the other churches the increase has been small, and in one or two instances there has been a decrease, yet the work has, I trust, taken root, a knowledge of divine things has been spread abroad, a spirit of inquiry excited, and favourable symptoms of several kinds appear in this quarter of the world. Two things are now particularly necessary, viz. a greater number of labourers in the harvest, and the almighty influence of the divine Spirit to make the word successful.

I have mentioned the state of translations of the Scriptures, in a letter to Dr. Staughton. The whole Bible is now published in the Bengalee language; a circumstance for which I can never be sufficiently thankful. Oh may the Lord make it the power of his grace to the salvation of many! The other translations are going forward, and should I live to the ordinary age of man, I may be blessed with the pleasing sight of the Bible in ten or a dozen of the oriental languages.

I greatly rejoice at the good which the Lord is doing in various parts of America, and particularly at three things; the forming of mission societies, and sending of the gospel to the Indians. The gradual civilization of the Indians, and the formation of Bible societies. To these I might add the efforts making to abolish slavery. There is one thing, my dear brother, to which the attention of the churches or of christian individuals in America appears

not to have been called. I mean the translation of the scriptures into the Indian languages. I know there is a translation into one of their languages, but why not into all of them? How easily might this be done by making that use of Indian interpreters which is constantly done upon political and commercial occasions! Such a work, superintended by good men, who have a competent knowledge of any of the Indian languages, might be accomplished to great advantage. Or, which is perhaps the best way, a number of individuals, say one or two to each language, might privately labour in this work, and by each of them retaining a good Indian interpreter, soon accomplish this most desirable undertaking, so that, on this plan, the Bible might be published in every Indian language spoken through America in the short space of ten or a dozen years from this time. And to what more important undertaking could any man devote his life, than that of making the Indians hear the wonderful works of God in their own languages? Do, my dear brother, labour to your utmost to induce those who are qualified, or may be qualified for this work to engage in it.*

Accept the assurance, that I am,

very affectionately yours,

W. CAREY.

Calcutta, 8th March, 1810.

* We think our venerable friend has wholly mistaken the character of the North American Indians. Did Dr. Carey know, that they are totally ignorant of letters, that they have no written or printed characters of any kind by which they either convey or receive ideas, he would perceive, as we do, that to translate the Scriptures into their languages would be useless. They could as easily read them in the original Hebrew and Greek, or in the English language, as in their own. They must first be taught the use of letters, or a translation would be of no more use to them, than a Bengalee Bible would be to us.

The translation formerly made by the apostolic Eliot has long since become entirely useless. Scarcely an Indian now remains, who can either read or understand a word of it. Indeed it is thought that the language itself is nearly extinct. However this may be, it is certain, that *Eliot's Indian Bible* can now be found only in some public libraries, or in the cabinet of the antiquary.

It is also said, that within a few years past, a translation of the *Gospel of Mark* into the Mohawk language has been made, by Capt. Brant, (an Indian, who has received an English education) but this, like the other, is rather considered as a curiosity to the learned, than of any real service to the Indians. Until, therefore, these wandering tribes can be civilized and taught the use of letters, it is utterly impossible to convey the knowledge of the gospel among them by means of a translation. EDITOR.

Extract of a letter from the Rev. Dr. Carey, to the Rev. Dr. Staughton of Philadelphia, dated Calcutta, March 8, 1810.

My dear Brother,

A multiplicity of engagements of one kind or another have so taken up my time, that I shall scarcely be able to write to you before the sailing of the ship by which I send this. I will however try to give you a short sketch of the state of things with us, though there is no very material alteration since I wrote to you last.

The work of translating the word of God still goes forward, and I now entertain some hope of living to see it completed and printed in twelve of the eastern languages. The probable period of human life will admit of this, and it is what my soul desires. Formerly I thought that if I could but see the whole Bible translated into the language of Bengal, and printed, I could say with Simeon, "Lord, now lettest thou thy servant depart in peace." I have been spared to see that, and to correct a second edition of some of its most important parts; and have seen much more than my most sanguine expectations could then have grasped. About half of the whole scriptures are printed in the language of Oorissa. The New Testament and half the pentateuch in Sangskrit, nearly the whole New Testament in Hindoosthanee, (the whole Bible is translated into this language except the pentateuch) half the New Testament in the Mahratta language, (the whole New Testament, except a few chapters, and a large part of the Old, are translated into this language,) the gospel by Matthew in Chinese, and Mark begun (the translation far advanced,) and translations into five other languages more or less advanced. In one of them, viz. the language of the Seekhs, we have commenced printing. From a review of the present state of these translations, I feel encouraged to entertain the hope that I may see these works finished, or in so forward a state as to ensure their completion. There are at least twenty other languages more, spoken in the East, including the islands, into no one of which a single sentence of the word of God is yet translated. It is not, however, too much to entertain the hope, that we may soon see a beginning made in several of these languages.

Another circumstance which may be considered as highly important to the eastern world, is a step lately taken by the corresponding committee of the British and Foreign Bible Society, of which three of us are members: this is the forming a Bibliotheca Biblia in Calcutta, in which Bibles of all sorts and in all languages will be placed for sale at low prices. This plan was proposed by Rev. Mr. Brown, and will, I trust, do much towards giving

an extended circulation to the Bible, as it is not unlikely that individuals may purchase copies to distribute to the poor of this and the neighbouring nations.

We made an attempt last new year's day to raise a fund for a charity school in Calcutta, and I think the prospect is at present highly encouraging. In short, we have made a beginning, and have already between thirty and forty scholars on the establishment, mostly the children of poor Portuguese.

This is a short account of the state of things with us at present. And on a review thereof, I may, I believe, call upon my dear brother Staughton, to join me in giving thanks to the Lord for his glorious acts. Little did either you or I think, when we met with other brethren at Kettering Vestry, at which time you and dear Pearce put Ram Boshoo's hymn into English verse; little, I say, did either of us think then that the undertaking which was at that time but like an embryo, would have had the success it has had. I did expect success, and I had my eye upon the translation of God's word into one language at that time; but the whole was then rather like a pleasing reverie, than a reality. To God be all the glory of what has been done, and may he carry on his work to perfection.

I hope the dispute between England and America is by this time amicably settled. What eventful times are these! The temporal dominions of the Pope gone, the reiterated prayers of God's people for many ages are thereby answered. Babylon is falling, I may almost say *fallen*. The vengeance of the Lord is going forth against all the popish nations, and it surely is not too much to expect that all political establishments of religion will soon fall, and that Mahomedonism will also soon lose the support of governments. Even so, O Lord, hasten it in its time.

Yours, very affectionately,

W. CAREY.



Extract of a letter from the Rev. Mr. Chamberlain,
to the Rev. Dr. Staughton, dated Rehoboth,
(India) Jan. 26th, 1810.

My dear Brother,

Since I wrote last I have been informed, that Mr. Maylin went in the Gleaner. The *idols* were sent to him, but there was some objection made to taking them on board the ship, and whether they have gone or not I have not yet heard. The mere destruction of these poor *gods*, is not a matter of importance, for they could be soon replaced by the trunk of a certain tree with the help of a

carpenter : but the circumstance most interesting is, their demolition was the effect of the *word of God*. So may it triumph in its sacred influence over the minds of men, till there be not the shadow of an idol known or worshipped in the world.

On the dispatch of my last letter to you, we went to Berhampore to pay our dear brethren a visit, where we continued for five Sabbaths, in which I was fully and delightfully engaged. We had two administrations of the ordinance, in the time we staid. Nine were baptized at the first, and twelve at the second. Two candidates were prevented, by illness : one of whom has since, as we hope, entered the church triumphant. His name was Thomas Wright. He was born in London, and was brought up to the stage ; he acted in this character, at the theatre which the officers of the regiment established at Berhampore, in 1808. A few months ago one of our dear brethren, who is a member of the church, was with him on duty ; when he began to discourse with him on religion. Wright, though very civil, found the truth too hard for him even in the hands of a simple, plain christian. It set him on thinking, though he hated it. Some time after he went into the hospital sick, where his circumstances, attended by the power of the Spirit, led him more to reflect. He gave great hopes of being a very useful man. When he came out of the hospital, he gave in his experience, and was received by the church for baptism : but his disorder returned violently upon him, and he was necessitated to go into the hospital again, where he expired a few days ago, and (as one of the brethren writes) " in a beautiful frame of mind." Dear young man ! He came once to see me when I had some conversation with him, which delighted my heart. He seemed to take in divine truth in a superior latitude to many. The powers of his soul were enlarged, and his heart was longing for the prosperity of the cause of our divine Master. But he is no more in these scenes of action. The will of the Lord is done. He once told me that he never saw a Bible or any good book amongst any of the people with whom he was brought up. Is not this a brand plucked from the burning ? Glory be to God in the highest ! Hallelujah !

The administration of the ordinances were evidently attended with a divine blessing. At the ordinance of baptism, some poor hard hearted sinners were dissolved into tears, and we hope, that it will appear that some were converted. Four persons who had joined the opposite society, felt the conviction of truth, and were amongst the number who were baptized. *Magna veritas et prevalebit.* One of the four, (Bissell by name) is a native of Birmingham, and if I mistake not his parents and some of his relations are members of a Baptist church, over which a Mr. Green is pastor. His conversion was very singular. His brother had been accustomed to write to him on serious things, and I suppose very closely ; for he says that his conscience was frequently disturbed,

When the regiment first came to Berhampore, and there began to be some special attention, he wrote home in such a religious strain, as to make his friends believe that he was converted. In this letter he very particularly mentioned his sister who was the only one of the family who was apparently in an unconverted state. This letter caused great joy to his brother, and it is hoped that it proved of great use to his poor sister; who soon after became serious. His brother wrote to him a cheerful letter of congratulation, and told him of his sister's hopeful state, &c. This had such an effect upon his mind, as we hope has proved his conversion to God. Thus has God disappointed the adversary. and where sin abounded, grace has much more abounded. O the depth both of the wisdom and power of God!

At the last ordinance season three persons were baptized who were brought to hear the word of God in a very singular way. One of the brethren was going to meeting on Sabbath afternoon, when he chanced to meet one who was noted for irreligion, whom he asked to go to meeting; he promised, though in a thoughtless way, that he would. On meeting his comrades he told them that he had promised to go to meeting in the evening. They laughed at him; but he told them that he would keep his word, upon which they, laughing, said, that they would go also. Well, they went, and it is hoped that God in his mercy met them all at that time. The word of God then spoken by one of the Elders reached their hearts. They have attended the means of grace regularly ever since, and in their conduct are changed from *lions to lambs*. They are all from Ireland, and two of them were papists. On being ridiculed for changing their religion, one of them replied, "no, you are wrong there: I have not changed my religion, for I never had any; it is religion that has changed me."

These poor men could not read before, but they now go to school every day, and make great proficiency. One of them bought a Bible before he could read, so that he might have it in readiness. Here we see what a small matter God makes subservient to the accomplishing of his wondrous work. Another of the Roman Catholic profession, whose brother was among the first that were baptized, embraced this precious ordinance at our last season. This man has been a great persecutor. He fell upon his brother one day, and beat him without mercy for changing his religion. Now he is a monument of mercy. A meek christian, but full of zeal for the cause he before deemed heresy. He endures much persecution patiently.

In short, the work of God in this regiment is full of wonders. Such a display of the power of divine grace I never before witnessed. God in this work wonderfully owns the simple means of grace. Mr. Parsons, an evangelical clergyman, has doubtless been very useful amongst them and for them; but he himself acknowledged that he found them to be of great use to himself.

Three elders, who are set over the church, have acceptable gifts, which are constantly exercised for the edification of the body. They have a public meeting every evening, from 6 to 8, in which one of the elders leads in the worship, and reads a portion of the scriptures, and delivers his thoughts, which the Holy Spirit owns and renders effectual. After this they retire to the barracks, and have worship in probably 20 different places, when the songs of Zion make those seats of satan ring with the voice of melody and joy, by which the profane seem to be thunderstruck.

The work still prevails; some of their ringleaders in vice have left them, and their ranks get thinner every day. The meeting house is capable of containing nearly 140 persons; upwards of 100 generally attend, and the house is frequently quite full.

The church consists of 48 baptized members. Three have been removed by death, and one is now ill, who would have been of the church, if Providence had permitted. Several have died in the hospital in very hopeful circumstances. How many are on the hopeful inquiry now, I cannot definitively say; but probably more than 20; so that you see, brother, that the Lord hath done and is doing great things, whereof we have abundant reason to be glad. O magnify the Lord with us!

I left Berhampore reluctantly, but it appeared to me my duty to attend to the work amongst the natives. Especially so at this season, when there are so many large assemblies, which are such favourable opportunities for preaching the word. I have been out from home, since my return, seven days; four days in journeying, and three in preaching to multitudes of both Hindoos and Mussulmans. At Kendalee fair, about 1000 tracts and 160 books were given away, and a vast number of people heard with great attention the glad tidings of salvation. Probably in the course of one day, people from nearly a thousand places heard the word.

My method is generally to fix on a place under a tree, as quiet as possible, yet so as to be public. Here I encamp. A *chair* is my pulpit, on which I stand some times for 4 or 5 hours together in vigorous employ. Now disputing, now exhorting, now declaring, now explaining in a variety of ways, as circumstances require. Sometimes my heart rejoices to see the attention of the people; sometimes I have to hear the insults of a few young lewd Brahmans, when I find how greatly deficient I am in forbearance and pity. Then I long for the Spirit of my divine Master who beheld the city in her sins and wept over her, knowing the approach of her calamity which she knew not. Upon the whole, these are delightful seasons. My heart greatly rejoices in them; and amidst all the fatigues of three or four days' incessant exertions, I feel my soul wonderfully animated in the blessed work. O that the word, spread abroad amongst the people in this populous country, may be effectual! When shall it be?

Feb. 2d. Rode out this morning to Dinahath, where I preached to a number of people. Some heard with attention, and some mocked. A Brahman heard with much apparent approbation.

On my return home, I met with a venerable Pundit who sat by the way side reading his shaster. I introduced myself to him in this way. Well, Sir, what, are you reading your shaster? Pray what shaster is that? He politely told me the name of the shaster. On my asking him, whether he read it for his own advantage, or for the sake of advancing knowledge? he candidly acknowledged that nothing is done amongst them but for private advantage. That it was for this, that their shasters and customs are so diversified and discordant. I have seldom met with one who made such candid concessions. I read to him the *ten commandments*. He acknowledged that they were excellent. I then tried him by them, in this manner. Is it proper to love God with all our hearts? How then can you worship these worthless lifeless idols? The worship of idols is adultery, is it not? judge ye. Is it right to love my neighbour as myself? Yes. Very well. How can you then assert, that you are of a superior cast? How can you despise the greater mass of men, and set yourselves up to be their gods? I saw that the old gentleman found these things too hard; and not being willing to drive things too far, I told him of the precious Saviour, and we parted, without his shewing anger.

Berhampore, Feb. 14th. I intended to have closed this letter at Rehoboth, but was prevented by the immense concourse of people which were at Cutwah, to bathe in Gongga. I was much engaged for three whole days. Many tracts and books were given away, and great multitudes of people heard the word with pleasing attention. At such times the enemy triumphs. The Brahams exultingly say, "the world is at our command; you speak, and preach, and all to no purpose: we speak one word, and the whole country obeys." Yes, I reply, you have an iron heart, and a face of brass. This is evident, or you would never put these poor ignorant people to such distress and pain, to such expense and fatigue; but would have compassion upon them. You would never thus dupe them by lying vanities, evidently so; for you told them that there would be a wonderful *conjunction* at sunrise this morning; but behold the sun arose with splendour, and is now speeding on his course as usual. No conjunction, no eclipse, was visible; and they who bathed in Gongga at the time, shivered with cold, but felt no other effect of it. But the people have no knowledge, and so it is that you prevail.

I must close. Greatly I rejoice to hear, my dear brother, of what the Lord is doing for you and by you. May you be abundantly blessed in all respects.

I have had and now have my trials, but the Lord has hitherto holpen me, and I trust that he is helping me still, which encourages me. Do, my dear brother, write to me often. I could almost wish to visit you, but the sea is a separation. Well, a few more days, or months, or years at most, and there will be no sea to bar our intercourse, no sin to interrupt our joys.

I am, your affectionate brother,
J. CHAMBERLAIN.

REVIVALS OF RELIGION IN VERMONT.

A gracious revival of religion in Middletown, in the State of Vermont, transmitted for the Magazine.*

Middletown, (Vermont,) May 22, 1809.

REVEREND AND VERY DEAR BROTHER,

You will recollect that last fall I wrote you that God had began a good work in this place. I shall now give an explicit account of its rise and progress. I shall introduce the narrative with some remarks on a former reformation. On the last of October, 1800, a glorious work began in this town, and spread into Poultney; and within one year from that time, 117 were added to this church, among whom were many youth, and some small children. Their perseverance has been such, that out of the 117, we have had occasion to exclude but eleven. And of the little children, not a difficulty has been brought against one of them. Many are afraid of admitting children into the church, even when they give good evidence of a change of heart; but from eight years experience, we have different feelings. Since the last revival, this church has been blessed with much internal peace and prosperity. May the glory be given to God.

For a number of months previous to the late revival in this place, an extraordinary spirit of prayer prevailed among some of the members of this church, and they solemnly and pathetically exhorted the church to arouse to more engagedness, and to implore the outpouring of the holy Spirit among us. About this time there was evidently among the youth, an increasing attention to preaching. And I may say that from about the middle of last July, and onward, till the work appeared, my own mind was uncommonly excited to cry to God for the salvation of this dear

* This interesting narrative should have appeared in some of our earlier numbers, but being inclosed in a wrapper, it was mistaken for a common letter. *Editor.*

people ; and to visit from house to house, and warn and exhort them to attend to the things which concern their everlasting peace. Thus things went on till the last Sabbath in October last. At a conference on the evening of that day, the work evidently made its appearance ; and some of us were ready to say, "*Lo, this is our God, we have waited for him !*" At first, the work went on slowly and solemnly ; but soon it spread rapidly and powerfully into various parts of the town. The work began and continued some weeks in our society, before it appeared in the other.

Those wrought upon appeared to have very clear views of their utterly lost and undone situation by nature and practice ; of the justice of God in their everlasting condemnation ; and that their salvation must be wholly by sovereign grace. When they came forward to the church, their experiences were generally clear. The awful solemnity that appeared in the countenances of convicted souls, can only be imagined by those who have witnessed similar displays of almighty power. But amidst the whole, there was no noise nor confusion.

Worshipping assemblies were much crowded, and more or less of all ages, from *seventy-one*, down to *nine* were wrought upon ; among whom were many of the *stout-hearted*, and far from righteousness. Besides preaching on the Sabbath, we had for some time about thirteen conferences in a week, in our society ; and yet, such was the attention, that it was common to see our largest houses exceedingly thronged. Ball chambers were freely opened for conferences. Besides preaching twice every Sabbath, I commonly attended seven, eight, and often nine conferences in a week, and visited about thirty families. In this manner I spent the winter ; and yet through divine mercy, my health has surprisingly held out. You may well conclude that I had but little time to spend in my study ; but, Sir, I never enjoyed greater freedom in preaching ; I was never less at a loss for interesting matter.

Among the converted, there are a number who had been deists and universalists ; and if I am not much mistaken, the greatest part of the universalists in town have been brought to bow to sovereign grace, and renounce their former soul-destroying scheme.

In this work, and also in the other, it has been found by experience, that the means which above all others God has blessed for the carrying on of the work, have been the conversation, relation of experiences in conferences, and the exhortations of those lately wrought upon. Neither preaching, nor the exhortations of gifted brethren, have been so instrumental of awakening careless sinners, as the former. Indeed, more people would generally attend conferences to hear the conversation of these young converts, than would attend a lecture of a celebrated divine. And these things have been verified in a number of reformati^ons in these parts.

In this work it has been remarkable, that we have met with scarce any opposition from the openly wicked and profane. I wish the *Pharisees* were as clear in this respect as the openly "ungodly and the sinner." Although in this place the people have been in the habit of paying as regular attention to the Sabbath, as perhaps in any place around us; yet, when converts came forward, they with one consent lamented their inattention to the Sabbath: and heads of families about as unanimously engaged in the blessed duty of family prayer.

Some time in December, the work became very powerful, and seemed to bid fair to carry all before it. The work of God now among us was the topic of conversation in all companies, and in all places. Converts multiplied fast, and they were generally led into the primitive order of the gospel. They flocked so fast to the church, that for some time, half a day in a week was not sufficient to examine the candidates for baptism. Upon this, the other denomination in town aroused, and made very spirited and persevering exertions in favour of *infant sprinkling*, both with books and visits; they also set up separate conferences on the same evenings, and in the same neighbourhoods, when and where we held ours. And these things raised a great dispute, (for before this, but very little was said by us on dividing sentiments) which gave a sudden check to the work. And I have heard aged people say, that they never knew such a work so suddenly die away. Things moved much in the same manner in the other reformation, with this exception, that the work did not then so rapidly decline. I do not mention these things to calumniate them, but for a warning to others not to raise disputes in such times.

But notwithstanding all these obstructions, 99 have been added to this church during the present work, and a number more are expected soon to make a profession.*

During this awakening, this church has been uncommonly engaged and active in the service of God. On my part, I think I can say, through grace, that I never before enjoyed greater freedom in the various duties of religion, and particularly in the ministerial work. O how solemn, important, and affecting it has been through the winter, to proclaim the acceptable year of the Lord, and the day of vengeance of our God to perishing sinners. The souls of this dear people have lain upon my heart, both in the closet, and in the desk. O! how I have longed that Christ might be formed in them the hope of glory. Never did I experience a greater sense of my infinite unworthiness, weakness, and unprofitableness; and never did I discover more of the fullness, and all-sufficiency of Christ. But all my unworthiness, and all the opposi-

* On Jan. 1, 1809, I baptized twenty in eleven minutes. On Jan. 15, I baptized 15 in seven minutes and an half. Query—At this rate, how long would it take the twelve apostles, and the other commissioned disciples, to baptize the three thousand?

tion of men and devils appeared to be nothing in the way of his sovereign grace. It seems a wonder to me that God ever should be pleased to give me an interest in his Son, and call me into the ministry, and condescend to wear out this feeble body in that most blessed of all employments. But when I see that he is pleased to use me as an instrument of building up Zion, I am lost in delightful surprise. I often say to myself, How can it be—Lord, how can it be!—When I have been labouring in this blessed harvest till my strength has been exhausted, instead of feeling as though I had any claims upon Christ for reward, I have felt myself sinking millions and millions in debt to the free grace and mercy of God, in that he ever called me to this blessed work.

I am now forty-one; I have spent more than twenty years in the ministry. The work has ever been delightful to me. I have only bewailed that I have been no better qualified for it, and that I have been no more faithful and profitable in it. But the winter past, I have habitually felt as though religion generally, and the ministry particularly, were more sweet to my soul than ever before. I have often heartily blessed God that I was born for, and called to the ministry, rather than to fill the throne of an emperor. I have longed to come suitably low at the feet of Jesus, and give him *all the glory*. And heaven has appeared additionally glorious, because that *there* I shall come suitably low before an holy God. With these views, I can with a good conscience recommend Christ and his service to a perishing world. And O! for wisdom and grace to feed the flock of God which Christ hath purchased with his own blood. Upon hearing of the commencement of this work, you wrote me that by reason of your local circumstances, you could not visit and assist me in the work, but that you would endeavour to help by your prayers. Dear Brother. I still request an interest in your prayers, that the good Shepherd, the Keeper of Israel, who never slumbers nor sleeps, may preserve these sheep and lambs from every foe.

I remain, dear Brother, yours in a precious Saviour.

SILVANUS HAYNES.

P. S. About 50 have joined the other church in town.



REVIVAL OF RELIGION IN IRA AND CLARENDON.

To the Editor of the Magazine.

REVEREND AND VERY DEAR SIR, *Ira, (Ver.) May 10, 1809.*

Believing that news of Zion's prosperity is always welcome to you, and to all the friends of God, I have thought proper to send you a narrative of the precious revival of religion among us.

That the work may appear to be altogether of God, it may be suitable to notice the situation of these places for some time before the work began. In Ira there has been a Baptist church above twenty years, during which time there have been only some very small revivals. Of late years, the state of the church has been very low ; we have been but barely able to maintain the outward form of religion. Family prayer was too much neglected among professors of religion. The Sabbath was much disregarded by the multitude, and public worship exceedingly neglected. Many who were living in open neglect of all religion were making universalism, and some even deism, their refuge. In short, a general disregard of God and religion seemed to reign in the place. Amidst all these things, I was often so discouraged, that it seemed in vain for me to preach to them any more. And I began to think seriously of leaving the place.

In Clarendon, there were all the foregoing things, with this addition, that in former years there was a Baptist church, and a minister* settled, and a good meeting house built ; but by some means the church dwindled, and the society scattered, until the minister, being discouraged, left them. And for a number of years past they have been destitute of any stated preaching. And, as it respected things of religion, every thing assumed a gloomy aspect.

Here it may be well to observe, that early last year, an extraordinary work of God was carried on in Pittsford, (14 miles north of us) and great numbers were, in a judgment of charity, converted to God. During the work there, a number of the young converts came to Rutland, (6 miles north of us) and held conferences with the people. The Lord blessed the means, and the work began and spread rapidly there. Towards the close of the work in Rutland, a pious woman in this town, desired the new converts in Rutland to come and hold a conference at her house. They came, and at the second time of their coming, their exhortations were blessed for the beginning of a good work here. But even then, the greater part of the professors of religion among us were far from enjoying that life and activity in the service of God, which is at all times most desirable. But as the work spread, christians began to arouse and confess their remissness and wanderings. The work went on rapidly. Conferences were frequent, and greatly thronged. They met once a week in a large ball chamber ; which was often crowded, and the hall that led to it. We had other conferences, which were also crowded. We had not many lectures, for the people generally preferred conferences. There is no church of any other order but Baptists in town. There are a few Congregationalists among us, and we are happy to say they act a friendly part ; so that no dispute has arisen among us. The work continued all winter, and in the spring, conferences were still lively and

* Rev. Isaac Beall.

refreshing. After a while, the work spread into Clarendon, and still continues there.

In November, the converts began to come forward by an open profession ; since which time I have baptized one hundred and ninety-nine, and thirteen more have been added by letter : so that the whole addition since last fall is 212. And there are now about 16 candidates for baptism in Clarendon, who have failed of opportunity of baptism on account of my illness : and more are expected forward soon. It will be remembered that the number that have joined the church belongs to Ira and Clarendon. Among the baptized in Clarendon is the honorable Theophilus Herrington, Esq. one of the present Judges of the Supreme Court. He has begun to preach the gospel. May the Lord continue his blessed work, and cause it to spread far and wide. And may he in much mercy keep us in the right way, that having begun in the spirit, we may not end in the flesh.

I subscribe yours, in the pleasing bonds of the gospel.

JOSEPH CARPENTER.

P. S. In this work many universalists and deists have bowed to the Saviour. The work has been so powerful that we have met with scarce any opposition, even from the vilest characters.

J. C.

Revival of religion in Belchertown, Shutesbury, and
Hardwick, in the County of Hampshire, (Mass.)
Extracted from a letter from the Rev. David Pease,
dated at Belchertown, Aug. 28, 1810, addressed
to the Editor.

Rev. and dear Sir,

With pleasure I proceed to communicate to you a brief account of the gracious work of God in this town and its vicinity, hoping it may be acceptable to the readers of your Magazine, should you deem it expedient to give it a place in that publication.

For some time previous to the revival in this place, the Baptist church had been called to endure a series of affliction. The Lord had called home two ministers from them, within about two years, the Rev. Samuel Bigelow, and the Rev. Jeremiah Haskell ; the latter died in the spring of 1808. Thus they were left as sheep without a shepherd. There were other trials so painful that they had omitted the communion for some time, and were upon the point of giving up the visibility of the church. But the thought of this was trying beyond expression to some of the aged fathers in the church ; as one of them in particular expressed himself, " that he could have no sleep nor slumber to his eyes, while he viewed the

cause of God in this situation, and the enemies reproaching and exulting at its apparent downfall." At this trying time the church agreed to invite some sister churches, to advise and assist them.

At this council, difficulties, which had appeared to some insurmountable, happily subsided, and the church renewed covenant with each other, and resolved in the strength of the Lord to walk in all his commandments and ordinances. On this occasion brother Rand of West Springfield, delivered a most affecting and appropriate discourse from Psa. lvi. 12, 13. "Thy vows are upon me, O God," &c. At the close of the exercise, one came forward and gave a relation of experience, with a desire to be baptized, who had been hindered from making a profession by the difficulties in the church.

The council, on this occasion, felt as though the shadow of death was turned into the light of the morning with respect to this church. This was the first of my becoming acquainted with them.

On the first Lord's day, in August, 1808, brother Burt of Hardwick, who was supplying them a part of the time, administered baptism to the before mentioned person, together with eight other willing converts. The Lord owned and blessed his own institution, and from this time the good work prevailed, although not so rapid as in some places. Yet it progressed so considerably, that in the course of a year or less, there were 52 added to the church.

In the spring of 1809, I was invited by the church and society to labour with them one year, to which I consented. Through the summer the work seemed to abate. I was called to labour a part of the time in the south part of the town, where there had been the greatest degree of inattention to religion. The anxiety of my mind at this time was indescribable, while I viewed so many who seemed thoughtless of the one thing needful. I often felt a peculiar desire for my fellow youth, that they might remember their Creator, and become followers of the humble Jesus. But preaching, praying, and exhorting, I found were all in vain, until the Lord was pleased to set home the word with power. I was at length encouraged to believe that this would be the case, by the uncommon attention, which I perceived to the word, towards the fall. During the winter and spring past, a number have, as I hope, been brought to rejoice in a crucified Saviour.

At the expiration of the time for which I first engaged, I was solicited to tarry another year. I felt a persuasion that it was my duty to comply with their request, upon which they requested me to receive ordination, to which I also agreed, under an impression that it might be for the good of the church. Accordingly a council was called, which met on the 20th of June last, when I was solemnly set apart to the work of the ministry. [See an account of this ordination, in this Magazine, page 352.]

The first Lord's day in July was a most solemn and joyful day to me. Ten willing converts came forward for baptism, who had

given their relation to the church the week previous to my ordination. Between 3 and 4 o'clock, we repaired to the water, where, after making a short address to the people, I read a part of the 8th chapter of Acts; and having addressed the throne of grace, imploring a divine blessing upon the ordinance, I went down with them one by one into the water, and immersed them in the name of the sacred *Three*, in the presence of about 1500 people, who stood silently by, beholding the solemn scene. I have baptized 2 since, and a number more I expect will soon follow the Saviour's example. Others are saying, *what shall we do to be saved?* O my dear brother, how pleasing the work, to direct such to a crucified Saviour, who alone hath the words of eternal life! Previous to the revival here, there were but 30 in this church; but now it is increased to 104, besides a number in the north part of this town who have joined the baptized church in Shutesbury, under the pastoral care of the Rev. Mr. Smalledge, whose congregation has experienced greatly of the out pouring of the Spirit. There have been 50 added to that church within the year past. Brother Burt of Hardwick has also had a powerful work with his people. Within 5 months past, there have been rising of 60 added to the church under his care.

Finally, it is a day of God's power in these parts. A number of towns around us have been, and are still experiencing the out pouring of the divine Spirit. Thus I have given you a brief, though an imperfect account of the kind hand of our God upon us in these parts, and hope that his begun goodness may spread from pole to pole, and from the rising to the setting sun, for which let Zion pray continually.

In the kingdom and patience of our Lord,

I subscribe myself,

Your unworthy brother,

DAVID PEASE.



Reply to Mr. P. Edwards' Criticisms on the Greek, respecting an express Warrant for Female Communion.

IN reading Mr. Peter Edwards' *Candid Reasons* for renouncing the principles of Antipædobaptism, I have often thought, that a few remarks on the reason and candour displayed in these candid reasons, might be grateful to many readers. As, however, the author seems peculiarly anxious, that the variegated *learning* contained in the piece, should obtain particular notice, it has attracted my first attention. Here, we meet with a considerable parade of Logic, with its apparatus of *Theses, Premisses, Middle terms, &c.*

Y, y

Latin canons and maxims meet us occasionally ; verbal criticism of Greek terms abounds. Thus, the learned are entertained, the unlearned are astonished into belief or silence. As Greek criticism not only takes the lead in the first part of the first chapter, but forms the basis of almost the whole system, and affords the chief ground of glorying to the author ; the consideration of this claims our first attention.

Our author exhibits his learning in this department, chiefly on the question, whether there be in scripture an express warrant, in precept or example, for admitting believing females to the Lord's supper. He makes Baptists appear to argue thus :—" A person who has a right to a positive institute, must be *expressly* mentioned as having that right ; but infants are not so mentioned, &c." This argument, by itself, perhaps, no Baptist ever used. However, Mr. E. imputes it, and urges, that not only it is false, but they who use it are inconsistent, in admitting females to the Lord's table. Mr. Booth had urged, that there is an express command for such admission, in 1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that bread and drink of that cup.* To prove this, he argues, that the word for *man* here, is in the Greek *ανθρωπος*, which is often a name for the species, and that " where the sexes are distinguished and opposed, the word for *man* is not *ανθρωπος* but *ανηρ*." Mr. E. asserts, that though the case were so, this could not be an *express* warrant, for that " an *express* word in this case, must be one which specifies the (female) sex." He further denies Mr. B.'s position, and adduces nineteen examples, in which he alleges it disproved.

I observe, on the first of these, that he is egregiously wrong. To pass by, as trifling, his explanations of the word *express*, in which he says only, " it is opposed to *inference*, *analogy*, and *implication*," I observe, that the *express* meaning of any text, is that meaning which that text does *express*. When Mr. E. asserts, that an *express* word in the present case, must be one which specifies the sex, he denies that an institute can be enjoined on both sexes, by a term which can express both. In opposition to his view, the command to baptize believers, is an *express* command to baptize believing males. It is also an *express* command to baptize believing females, because the term *believer*, expresses either a male or a female. A master says to his servant, " fell the trees in such a field." This is an *express* order applicable to any tree he meets with. A reasoner, such as Mr. E. would say to him, you have no *express* order to fell this *ash* or yonder *elm*. The servant might, probably, reply, I am to fell the *trees*, and this *ash* and that *elm*, are clearly expressed by the term *tree*. And unless you, Mr. E. can prove that they are not *trees*, you cannot disprove that I have an *express* order to fell them. Thus, also, a believing female might urge. The command is, " Let a (or any *ανθρωπος*) man examine himself, and so let him eat of that bread, and drink of that cup." But the

term *ανθρωπος* expresses me as well as any other. Mr. E. denies and ridicules this idea. He thus only develops his own ignorance of the meaning and use of the term *express*. He might just as well deny, that we have an *express* declaration of the mortality of women in the words, "*Man* that is born of a *woman*, is of few days and full of trouble;" or in those, "Thou turnest to destruction, *man* who is mortal; thou sayest, ye *sons of men* return."

To disprove Mr. B.'s position, that "When the sexes are distinguished and opposed, the word for *man* is not *ανθρωπος* but *ανηρ*," and to prove his own, that *ανθρωπος* is "used to distinguish the male from the female," Mr. E. quotes the following texts,* each of which contains the word *ανθρωπος*, which is, or might be rendered *man*, viz. "Therefore shall a *man* leave his father and mother, and shall cleave to his wife," Gen. ii. 24. repeated Mark x. 7, Mat. xix. 5, Eph. v. 13. "Abimelech charged all his people saying, *He that toucheth this man or his wife, shall surely be put to death.*" Gen. xxvi. 11. Simeon and Levi, the brethren of Dinah, said, "*We cannot do this thing, to give our sister to one (a man) that is uncircumcised.*" Gen. xxxiv. 14. "*What man is there that hath betrothed a wife.*" Deut. xx. 7. "*Thou shalt bring forth that man, or that woman.*" Deut. xviii. 5. "*To cut off from you man and woman, child and suckling.*" Jer. xlv. 7. In N. T. "*If the case of the man be so with his wife.*" Mat. xix. 10. "*Is it lawful for a man to put away his wife for every cause?*" Mark x. 7. "*It is good for a man not to touch a woman.*" 1 Cor. vii. 7. "*Their faces were as the faces of men, and they had hair as the hair of women.*" Rev. ix. 7, 8. Besides these quotations, Mr. E. refers to Gen. ii. 18. Lev. xix. 20. Num. xxv. 8. Deut. xxi. 15—xxii. 30. Esther iv. 11. Thus he ekes up his nineteen examples, which he says lie against Mr. B.'s assertion.

On these I observe that not one of them is pertinent; for, the text on which Mr. B. is reasoning, 1 Cor. xi. 28, is one in which only one of the terms occurs; but each of Mr. E.'s contains two terms, one applied to the male, another to the female. Mr. E. ought to have adduced a text in which the term *ανθρωπος* (*man*) clearly distinguishes the male sex, *by its own power*, as the word *γυνή* (*woman*) distinguishes the female. Of this he has failed. Again, Mr. B. requires a text in which the sexes are *distinguished* and *opposed*. But in not one of Mr. E.'s nineteen cases, are the sexes *both* distinguished and *opposed*. Again, though in *most* of these examples, the sexes are distinguished, in *some* they are not even distinguished. But, besides, in those cases in which they are distinguished, the term *man* (*ανθρωπος*), is not once used to *distinguish* the male from the female. For, 1. A term which sometimes stands for the *species*, never can, of itself, *distinguish* either one sex or another. Such is the case with the term in question. Mr. E. might, with equal reason, urge, that the terms *sheep*, *swine*, or *deer*,

* From 70 and N. T.

can distinguish the sex in these classes of animals, as the word *ανθρωπος* in human nature. 2. When any species is to be distinguished into two classes, a *distinctive* term applied to *one* of the classes, is always sufficient to express the distinction. Thus, when I say the flock contained one hundred sheep besides the rams; these one hundred *sheep* are distinguished in sex from the *rams*, although the term *sheep* cannot express any sexual distinction. Just so were it said, *They that did eat were* "four thousands," *besides women and children*: the sex of the four thousands is sufficiently distinguished, though that numeral mark "four thousands," contributes nothing to the distinction. 3. Accordingly, in almost every one of Mr. E.'s nineteen examples, a word confessedly common to both sexes, such as *person*, or *one*, might be substituted for *man*, without altering the sense, thus: *For this cause shall a person leave his father and his mother, and cleave to his wife. If the case of a person be thus with his wife, it is good not to marry.* In such instances as these the sexes are not opposed but combined, for the following meanings are equally contained in them, *For this cause shall a woman leave her father and her mother, and shall cleave to her husband.—If the case of a woman be so with her husband it is good not to marry.* 4. In these instances, the word *man* (*ανθρωπος*) does not *distinguish* the male sex, for were it not for the word *wife*, *woman*, or some such word in the counter-part of the sentence, or for the sense of the context, it would be impossible to know to which of the sexes it applies. Thus, in the text, "we cannot give our sister to *one* (*ανθρωπος*) uncircumcised." Did we not know, on other grounds, that the *giving* here spoken of, is *giving in marriage*, we could not know from this text, that the *one* spoken of is of the male sex. Were a heathen lady to desire a damsel out of a christian family, for a domestic servant; the damsel's brothers might use the very same language: "We cannot do this thing, to give our sister to one who is an infidel (*ανθρωπω απιστω*)." 5. Some of the instances given, do not so much as distinguish the sexes; thus, Rev. ix. 7, 8. "They had faces like the faces of *men*, and their hair was as the hair of *women*," is quite foreign to Mr. E.'s purpose. It is, They had faces like the *human* race, and hair like the *females* of that race. Nor are the sexes distinguished in Deut. xvii. 5. or Jer xlv. 7. any farther, than to afford an emphatic dilatation of the threatening and charge. The word *man*, would denote the whole that is denoted by *man* and *woman* in the one case, and by *man* and *woman*, *infant* and *suckling*, in the other; but the expression would be less emphatic.

Thus, I have shown, that no one of Mr. E.'s nineteen instances bears on the point. He has not given *one example* of the use of the word *ανθρωπος*, *man*, to distinguish the *male sex*, in a sentence, in which the sexes are "*distinguished and opposed*."* Indeed, no such thing is to be found. Could he find this word in such a sentence

* Mr. Booth's words:

as, "Quit yourselves like *men*," (i. e. not like women) 1 Cor. xvi. 13. or in such a text as :—"If a man have long hair it is a shame to him ; but if a woman have long hair it is a glory to her," 1 Cor. xi. 14, 15, he would have fulfilled his engagements ; for in these cases, the sexes are *distinguished* and *opposed*. But unfortunately for his attempt, in both these, and all such cases, the word for man is, as Mr. B. says, not *ανθρωπος*, but *ανηρ*. Hence, I am fully warranted to assert, that all the boasting exhibited by Mr. E. of his examples, is vain. And the more he vaunts, the more he exposes himself.

His glorying, throughout the book, and that of all his imitators, who are numerous, with the surprise of a Baptist minister in his house, (if indeed the *tête-à-tête* mentioned p. 12, 13, did exist) only demonstrate that such are meddling with things they do not understand. Mr. E. displays a similar instance of laboured learning, and real mistake, when he charges Mr. B. with *inferential* reasoning, on the ground of his appeal to a *Lexicon* for the sense of a word, p. 13. He seems to know as little of the meaning of the word *inference*, as of the words *express*, *man*, *ανθρωπος*, or any other. Before he or any of his imitators write again, on "the want of an express warrant for female communion," they would do well to study the usage of language a little more accurately, and some of the first principles of construction in grammar. That grammatical principle called *Comprehension*, or *Syllepsis*, may be of use to them. They will see by it, how, in language, the *more* dignified class of a species comprehends the *less* ; why the words *men*, and the *sons of men* apply equally to both sexes. Among the first rules of Construction, in Clark's Latin Grammar, is this : "Two, or more *substantives* singular, have usually a verb, or *adjective* plural ; and if they be of different *persons*, the *verb* ; if of different *genders*, the *adjective*, will be of the most *worthy*.—Of *persons* the first is more worthy than the second, and the second than the third ; of genders, the *masculine* is more worthy than the *feminine* ;" e. g. on genders.—"*Vir et uxor sunt amantissimi, ut decet eos quos Deus conjunxit.*"

Such studies would properly precede Logic, Criticism, &c.—"A little learning is a dang'rous thing." A little more, or much less, would prevent self-exposure.

Besides, the whole design of these struggles against an "express" warrant, is to propagate a palpable error, which is, that there is the same kind of proof for *infant baptism*, in the word of God, as for female communion. Besides, such arguers know not, or affect not to know, that it is only against the application of "*analogical*" and "*moral*" *inference* to *positive* rites, that such as Mr. B. argue, e. g. We judge *analogically*, that the *moon* is inhabited. Mr. E. might infer, that in the moon there was a first man ; that he and his posterity sinned ; that Christ's death is an atonement for their sins ; that, on the score of universal benevolence, it is our duty to pray that their sins may be forgiven, &c. Here is both *analo-*

gical and moral inference. It is just thus, that persons reason *analogically* from circumcision to baptism, and, by such *moral* inferences, the church of Rome pleads the utility of her superstitions, such as celibacy, penance, pilgrimages, &c. &c.

But my sheet is nearly full.—Mr. E. said, “the express warrant is in 1 Cor. xi. 28. or no where.” I shall abstract one quotation, 1 Cor. xi. 1—32. “*Brethren—every man—every woman—when ye come together into one place—to eat the Lord’s supper—my brethren, when ye come together to eat, tarry one for another.*”—Any person whose mind can hold together the sense of these thirty-two verses, so as to discern the meaning which they *express*, will be at no loss for an *express* warrant in favour of *female communion*.

As the above criticisms and arguments of Mr. E. form the chief basis of his reasoning throughout his work ; and as his chief glorying and boasting consists in ringing the changes on these criticisms and arguments ; to overturn his whole system, it was only necessary, as above, to remove the foundation, the superstructure will be seen tumbling down of itself. [Watt’s Essays.]



THE CAUSE OF RELIGIOUS TOLERATION.

Richmond, (Vir.) Oct. 6, 1810.

OUR city has been lately interested by the meeting of the Association of the Baptists. The number of strangers who flocked hither, the respectability of the sect, the simplicity of their principles, and the enthusiasm with which their ministers propagate their tenets, gave a certain *eclat* to their exertions, and a new air to the occupations of the city. The association met on Friday night, the 12th, and dissolved on Monday night, 9 o’clock. About 800 strangers are estimated to have been present. The ordained and licensed preachers between 30 and 40, of whom six or seven came from the other Association districts.

There were no proceedings of a general nature, conducted under the auspices of this meeting. On Sunday forenoon, the preaching was carried on at the Capitol, whither flowed a tide of population, which the hall of the house of delegates could not contain : and at the Baptist and Methodist meeting houses, by different ministers, who interchanged in the afternoon. A singular degree of harmony is said to have prevailed amongst all the “lovers of piety.” It was pleasing to see this spectacle of concord among them. “The Methodists, (said a distinguished Baptist) acted on this occasion a liberal and friendly part, not only in furnishing their meeting house from first to last, but in attending the meetings at the different places, and in joining with apparent cordiality in the religious exercises ; for which the association expressed their thanks.”

This association is called the Dover Association. There are in this district 37 churches, and 9628 members, as may be seen by reference to Semple's "History of the Virginian Baptists," pages 90, 91, a work lately published, and containing a mine of Baptistical information, couched in the clearest and simplest style.

The government of the Baptist Church is extremely simple and equal. There are fifteen whole associations in the state, besides four others which extend into other states. Each one has a constitution independent of the rest. The government both of the associations, the churches, and indeed of the whole society in Virginia, and throughout the world, is eminently republican; for the decisions are always made by the majority. They are all in a perfect equality, except so far as they may be distinguished by their talents, their enthusiasm, and their services. There are no dignitaries among their ministers.

The purpose of the association is, to advise the churches in intricate cases of discipline; to preserve an uniformity of sentiments and principles; to cultivate an acquaintance between the churches and their members; and to supply vacant churches by the appointment of neighbouring pastors to attend them at stated periods. According to the Dover constitution, each church can send 5 delegates, and may send less. They are generally selected by the votes of the members of the church, and receive no pecuniary compensation for their services.

Besides these associations, there is a more general Convention or General Meeting of Correspondence, which has been on foot for a few years, and intended to knit the several associations together. It has not, however, yet received the sanction of all these bodies in Virginia.

The whole number of Baptists (communicants) in this state, is computed by Mr. Semple at 31,052.

There was a period in this state, when the Baptists and other dissenters were persecuted, and a particular church was favoured and established by the law. But the revolution of America overthrew the despotism of the church as well as that of the state: as our government is independent of Great Britain, so religion is independent of our government. Universal toleration is established by our constitution and laws, as well as by the feelings of the people. *We* have arrived at that happy summit, which had been viewed by the sages of Europe, as a theoretical Elysium, rather to be desired than enjoyed; where every man is free to follow the dictates of his own conscience. We have solved the problem, which had been so long agitated in the old world; we have shewn how much happiness and harmony spring from religious Toleration. When will the Irish Catholic, or the English Dissenter, be able to realize these beatific visions?

Even since the American Revolution, a partial attempt has been made to fetter the conscience by legal restrictions. A bill for a

general assessment was referred to the people by one session of the general assembly ; but the Baptists came forward *en masse* ; the voice of the people was against it, and the monster expired. The next assembly rejected it ; and in place of it, passed the celebrated "Act for establishing Religious Freedom ;" drawn up by the luminous and immortal pen of Thomas Jefferson.

DR. GILL'S EXPOSITION.

As a *third* edition of Dr. Gill's excellent Commentary is just finished in London ; and as the same work is now printing by Mr. W. Woodward in Philadelphia ; the following candid recommendation, by a Clergyman of the Episcopal church, may not be deemed improper at this time.

' IF any one man can be supposed to have trod the *whole circle* of human learning, it was DR. GILL. His attainments, both in abstruse and polite literature, were (what is very uncommon) equally *extensive* and *profound*. Providence had, to this end, endued him with a firmness of constitution, and an unremitting vigour of mind, which rarely falls to the lot of the sedentary and learned. It would, perhaps, try the constitutions of half the *literati* in England, only to *read*, with care and attention, the Whole of what he *wrote*.

' Perhaps no man, since the days of St. *Austin*, has written so largely, in defence of the *system of GRACE* ; and, certainly, no man has treated that momentous subject, in all its branches, more *closely*, *judiciously*, and *successfully*. What was said of *Edward the Black Prince*, That he *never fought a Battle, which he did not win* ; what has been remarked of the great Duke of *Marlborough*, That he *never undertook a siege, which he did not carry* ; may be justly accommodated to our great Philosopher and Divine ; who, *so far as the distinguishing DOCTRINES of the Gospel are concerned*, never besieged an *Error*, which he did not force from its strong holds ; nor ever encountered an *Adversary*, whom he did not baffle and subdue.

' His learning and labours, if exceedable, were exceeded only by the invariable *sanctity* of his life and *conversation*. From his childhood, to his entrance on the ministry ; and, from his entrance on the ministry, to the moment of his dissolution ; not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. HIMSELF, no less than his *writings*, DEMONSTRATED that THE DOCTRINE OF GRACE DOES NOT LEAD TO LICENTIOUSNESS.

' The Doctor has been accused of *Bigotry*, by some, who were unacquainted with his temper and character. Bigotry may be defined, *Such a BLIND and FURIOUS attachment to any particular principle*

or set of principles, as disposes us to WISH ILL to those persons who differ from us in judgment. Simple Bigotry, therefore, is, *The spirit of persecution without the power*: and persecution is no other than Bigotry, armed with force and carrying its malevolence into act. Hence it appears, that to be clearly convinced of certain propositions as true; and to be steadfast in adhering to them, upon that conviction; nay, to assert and defend those propositions, to the utmost extent of argument; can no more be called Bigotry, than the shining of the sun, can be termed ostentation. If, in any parts of his Controversial writings, the Doctor has been warmed into some little neglects of ceremony towards his assailants; it is to be ascribed, not to Bigotry, (for he possessed a very large share of Benevolence and Candour) but to that complexional sensibility, inseparable, perhaps, from human nature in its present state; and from which, it is certain, the Apostles themselves were not exempt.

‘His Doctrinal and Practical Writings will live, and be admired, and be a standing blessing to posterity; when their opposers are forgot, or only remembered by the refutations he has given them. While true religion, and sound learning, have a single friend remaining in the British Empire, the Works and name of GILL will be precious and revered.’

A. M. TOPLADY, A. B.

Broad Hembury, July 29th, 1772.

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THE UNION LECTURE.

One of our correspondents at Philadelphia thus writes, “Twelve Baptist ministers, ten in the City and Liberties, and two of the neighbouring brethren, have established in the western part of Philadelphia a lecture for Thursday evenings, styled, *The Union Lecture*. It was opened on the 28th of June last, by the Rev. Dr. Rogers, in a discourse founded on Luke xiv. 23. “Compel them to come in, that my house may be filled.” The week following the Rev. Dr. Staughton addressed the people from Ezek. i. 9. “Their wings were joined one to another.”

“Divine Providence has smiled upon us in the procuring of a very large and pleasant room, and we have crowded and solemn assemblies. This lecture is one of the comfortable effects of our monthly meetings of ministers. May Jehovah Jesus increase our love and zeal, and influence all our ministers in all our cities, towns, &c. to come forward boldly and cheerfully to the “help of the Lord against the mighty.”

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Obituary.

MEMOIR OF MRS. JUDITH SMITH.

Died in Haverhill, Nov. 2d, 1810, Mrs. Judith Smith, aged 36 years, consort of Mr. Jonathan K. Smith. As a companion, neighbour and friend, she will long continue in the memory of her acquaintance. To eulogize her virtues, would to them be unnecessary, and a trespass upon her particular sentiments; for she often expressed dislike at the extravagant descriptions of human excellence so frequent in biographical memoirs, thinking that they excited distrust, that such persons rather needed than possessed those qualities ascribed to them.

In early life she had a taste for biblical knowledge; and after her marriage, being favoured to sit under the evangelical ministry of the late Dr. Hezekiah Smith, she imbibed correct doctrinal sentiments. After the death of that amiable man, and at the commencement of the religious revival in Haverhill in 1804, she was deeply impressed, professed an acquaintance with the power of the gospel, and was baptized.

Her progress in experimental knowledge was rapid, and her unassuming manner and judicious conversation rendered her pleasing and instructive. Against fanciful flights she was guarded, by a scrupulous attachment to scriptural evidences; and from a languid insensibility she was prevented, by a particular delight in fervent piety. While her friends improved by her acquirements, they little thought she was so speedily maturing for a removal to glory. About eighteen months before her decease she had a pulmonary attack, which being attended with pains and frequent abscesses upon her lungs, forbade hopes of her recovery; but she cheerfully encountered the disease, and appeared less discomposed than her friends, by faith enduring as seeing him who is invisible.

As her disorder increased and her flesh wasted, she would frequently say, "There will be but little left for worms." Once after a violent spasm in which it seemed that nature must yield, she tremblingly expressed to a friend her hope in Christ, and mentioned the satisfaction she realized in musing on Newton's LXXV hymn, and with resumed strength and unusual solemnity repeated the 4th verse:

"I feel this mud-wall'd cottage shake,
And long to see it fall;
That I my willing flight may take,
To him who is my all."

At another time, after being almost exhausted by coughing, she whispered in grateful accents, "O how good is God to visit such a sinner!"

"Why was I made to hear his voice,
And enter while there's room?"

“ He did not choose me because I was better than others, but for his Son’s sake.”

“ Tis he adorn’d my naked soul,
And made salvation mine ;
Upon a poor polluted worm,
He makes his graces shine.”

“ What cause have I for thankfulness ! Can it be possible for those who know the truth, to think their works can save them ? Our best works are but as filthy rags.”

“ The Spirit wrought my faith and love,
And hope, and every grace.”

“ How can I doubt of this complete salvation ? Christ has undertaken the whole work”—

—“ Lest the shadow of a spot,
Should on my soul be found.”

Numerous sentences of a similar kind were uttered to her friends, and she rarely let a visitor pass without some well-timed address. Her mind was so elevated with just sentiments, that many supposed she had no mental trials ; but she was so highly delighted with the doctrine of Christ, that complaint seemed unjust, and she studiously avoided every expression that implied distrust of the veracity of Christ. Her wish was to recommend religion, without saddening her visitants or seeking commiseration by rehearsing her trials, yet to her confidential friends she freely related her conflicts. Her faith strengthened as her disorder increased, and about twelve days before her death, she had a presentiment of her dissolution, and fixed upon the time. After which she gradually advanced in intellectual vigour, and approximating to unclouded serenity, she patiently waited the summons. The day before her decease, solemn joy glowed in her countenance, and she said to a person who sat by, “ To be with Christ is far better. I am just ready to depart. But we shall meet again beyond sorrow. You have many opportunities to speak of a Saviour.—Do tell sinners how the doctrine of grace supports in death.—The merits of Christ alone—Preach Jesus, there is a blessed reward.”—With a peculiar emphasis she uttered many similar thoughts. She endured the last night with unshaken fortitude, and about 5 o’clock in the morning, with a dying address, bade her mother and mother-in-law farewell. Then with moving affection, reached her hand to her daughter to bid her adieu, having informed them that she committed her to the care of God. Then composedly parted with her husband, and said, her faith continued the same. A few minutes after, she asked to be raised up, when one who stood by her observed, that her pulse had stopped. Perceiving this to be the case, she gently raised her dying hands towards heaven, and with a look of indescribable serenity, seemed to bid adieu to every thing below the sun. She then asked to be laid down, and instantly fell asleep in Jesus, to wake no more until the resurrection morn. *Blessed are the dead that die in the Lord.*

MEMOIRS OF MRS. ANN PYKE,

Who departed this life Sept. 14, 1810, aged 29.

A recital of the experience of the blessings of the gospel upon the human heart, especially in the hour of death, cannot fail to demonstrate its virtues above the powers of nature. convince its opposers, console the bereaved, and glorify its Divine Author. Upon this conviction, it is with grateful satisfaction we draw a short sketch of the experience, and the dying hours of Mrs. Pyke.

Mrs. Ann Pyke was daughter of Mr. Thomas and Mrs. Catharine Garniss : and wife of Mr. William H. Pyke, of New York. Her early life possessed nothing more remarkable than what is common to young persons of her age. Sometime after her marriage, she was deeply impressed with her state as a sinner, and the absolute necessity of salvation by Jesus Christ ; and, under a sermon delivered on Rev. iii. 7, it pleased the Lord, who possesses the keys of life and death, to open her heart and bestow upon her the exceeding riches of his grace. Impressed with a sense of duty publicly to testify her faith in the Redeemer ; and in order to enjoy the privilege of communication with his church, she was baptized, and received into fellowship with the church in Fayette Street, under the pastoral care of Rev. John Williams, June 25, 1809. Here, as well as in her private walks of life, she maintained her profession with that humility and steadfastness, which claimed the attention and esteem of all around her.

Anticipating the hour of her confinement, she was strongly persuaded that she should not survive the birth of her child ; and this impression abode with her to the very last. Her temper, though naturally mild, was at this time rendered more amiable by the experience of more abundant grace. Communion with God, meditation upon Christ and immortality, were her increasing delight. Such was her devout resignation to the will of her heavenly Father, that she had no anxiety concerning the approaching event. It pleased God, however, to support her in the perilous hour, and give her the joy of another living child. But a virulent complaint, immediately succeeded her confinement, which baffled all medical aid, and finally terminated in death.

Our chief intention is to recite, on this record, some of her last interviews with her friends, and her unshaken confidence in God, for future felicity ; ardently wishing it may have a salutary influence upon every reader.

After the birth of her child, Mrs. Pyke expressed her thankfulness to God for his delivering mercy ; but, said she, "my dear Henry, I shall not be long with you. I give you solemn charge to bring up my children in the fear of the Lord ; and, be particular

to place them under the care of pious instructors."—Three days before her death, her father asked her of the state of her mind. She replied, she was going to die ; but was perfectly happy in her mind ; expressed a great sense of her unworthiness, and the preciousness of Christ her Redeemer.—The day before her departure, her minister made her a visit ; she said to him, that she was happy in the Lord ; and in the most affectionate manner embraced his hand at parting, saying, " Farewell ! we are only to part for a little while ; we shall soon meet again, to part no more."—On the same day, her husband kneeling at her bed side, she prayed with a voice that seemed more than her own. She began her fervent supplications for her parents ; her brothers and sisters ; that they might know the Lord ; for her children, her husband, and pastor ; for the people of God universally ; and, that the Lord would pour out his Spirit upon all mankind ; hasten the time when all shall know him from the least to the greatest. She then prayed for her husband. This was, indeed, an affecting scene ! In the most solemn manner, she placed both her hands upon his head, and fervently prayed for his preservation and happiness. When observing him in tears, she said, " How can you weep, and wish to hinder me from going to your God, and my God, to your Father and to my Father !" She then with great joy sang part of the 146th Psalm,

" I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers :
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

Sometime after, seeing her sister set by the bed-side, weeping, she said, " are you crying because I am going to die ? Death has no sting to me." Then bending towards the window, as though she courted death, she exclaimed, "*O death, where is thy sting ? O grave, where is thy victory ?* Christ hath taken away the sting of death !" This sister having been baptized with her, on profession of faith, she said, " Remember, we were both buried together with Christ, in baptism ; and now I am going home before you. Be careful not to wound the cause of Christ ; and let nothing in this world decoy you away."—To another sister, she said, " what a dreadful thing it must be to meet death unprepared ! Death to me has no terror ; but what will become of those who have no interest in Christ ?"—Turning to her mother, she addressed her, " do you weep for me ? don't weep, but rejoice ; rejoice that I am going to be happy."—She then inquired, what hour it was ; and being informed, she exclaimed,

" Fly swiftly round, ye wheels of time,
And bring the welcome day !"

On the day of her death, the powers of nature visibly declined. She spake little, only saying to her husband, once more, "lift me up in your arms." And, in the final conflict of death, without a struggle or a groan, she breathed her last in the bosom of her Lord.

ELEGY

On the death of Mrs. Ann Pyke.

Ah stay, ye smoothly gliding floods !
 Ye tuneful warblers of the woods,
 And wear a sombrous gloom :
 Another spirit swift has fled,
 'Neath yon cold sod she rests her head,
 And slumbers in the tomb.

Breathe to her shade, ye tuneful train,
 In murm'ring sound, your sweetest strain,
 Round her untimely bier ;
 You to whom virtue has a charm,
 Whose breast with sympathy is warm,
 Go drop the pensive tear.

Could a fond heart that sought to know,
 And wish'd to soften others' wo,
 The wretch from ill to save ;
 Or could a mind with knowledge blest,
 Or virtues smiling at her breast,
 E'er shelter from the grave :

She had not fall'n—death's cruel dart
 Had never pierc'd her gentle heart,
 Or call'd forth all our grief :
 She still had liv'd, and still been nigh
 To wipe the tear from sorrow's eye,
 And sweetly give relief.

But ah ! she's gone to that sad bourne,
 From which no travellers return,
 Where tears are wip'd away—
 The grave—where joys and sorrows cease,
 And noisy tumults sink to peace,
 Where Sol withholds his ray.

There she nor sees the falling tears,
 Nor plaints of lov'd relations hears,
 Of husband, children, sire ;
 But wafted through the realms of light,
 On airy wings she takes her flight,
 Where breathes the trembling lyre.

Mid angel spirits of the blest,
 She there enjoys eternal rest,
 Warm'd in her Maker's ray.
 There lost in bliss she feels that heav'n,
 To virtuous souls forever giv'n,
 Amidst perpetual day.

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